

A SHORT STORY.
COTTOLINE is the best Shortening for all cooking purposes.

A TRUE STORY.
COTTOLINE is the only healthful shortening made. Physicians endorse it.

An OLD STORY.
that uncomfortable feeling of too much richness from food cooked in lard.

A NEW STORY.
Food cooked in COTTOLINE is delicate, delicious, healthful, comforting.

Do YOU use COTTOLINE?

Made only by
N. K. FAIRBANK & CO.
CHICAGO AND ST. LOUIS.

A Temperance Drink
For temperance people—a health-giving drink for the masses.

Hies' Root Beer
Not a harmful ingredient in its make-up. Nothing but the purest extracts of carefully selected herbs, roots, barks and berries.

A good package makes five gallons of a delicious, strengthening beverage.

Be sure and get Hies'

QUEEN & CO.
Opticians & Opticians.
Announce that one of their

EYE SPECIALISTS
At the Washington Temple Co.,
1110 F Street N.W.,
Washington, D.C.
Sundays excepted. Rooms for the blind.
Comfort, and all other eye specialists.
No charge for examination.
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MME. M. YALE
Save BAN COMPLEXIONS are due to CARELESS-
NESS AND TOXICITY. LADIES TREATED SUCCESS-
FULLY. BEAUTIFIED AND MADE MANY
YEARS YOUNGER at the TEMPLE OF BEAUTY.
A good appearance is the first letter of recommenda-
tion.

Had complexion shows a filthy condition of the
system. A disordered stomach, an inactive liver,
resulting in indigestion, constipation, bad breath and
discoloration of the face. FITS OF THE
BLUES, which bring hard lines and wrinkles to the
youthful face. This is the manner in
which I have found women, said Mme. Yale, in one
of her lectures.

CELEBRATED BEAUTY LECTURES.
And then wonder why their complexions fade
and wither. Old age is not woman's worst enemy.
Their own carelessness and ignorance is more to be
deplored. When the proper care is given, the health
and the skin naturally care for a woman can be
just as fresh and lovely at 50, 60, or even 70, as
when she is 18. We have the beauty of all ages
Ladies are cordially invited to Mme. Yale's
Temple of Beauty and have their faces examined.

FREE OF CHARGE.
USE MME. YALE'S Wonderful Complexion Remedy,
guaranteed chemically pure.

PRICE LIST.
MME. YALE'S BLOOD TONIC cures liver trouble,
constipation and indigestion; cleanses the
complexion. Price, \$1.00 per bottle; six for \$5.00.
This is the season to treat FLECKLES.

LA FRECKLE,
THE ONLY FRECKLE CURE.
PRICE, \$1.00.

Freckled faces can now be cleared in a few days with
MME. YALE'S Wonderful Freckle Cure—LA
FRECKLE. Price, \$1.00 per bottle. Guaranteed in
every case to give a like-white and rose-like com-
plexion.

WINKLES.
Mme. Yale guarantees her Excellent Hair Tonic will
restore gray hair to its natural color, stop the hair
from falling out in twenty-four hours, and create a
constant growth. Price, \$1.00 per bottle, six for \$5.00.

MME. YALE GIVES FREE
Her Famous Beauty Book to ladies calling. Sent out
upon receipt of 6 cents postage.

MME. M. YALE,
BEAUTY AND COMPLEXION
SPECIALIST,
1110 F STREET NORTHWEST,
WASHINGTON, D. C.

N. B. Open Monday evenings till 9:30.
my15, 17, 19

—Limited—
The great beauty country.
The first lot ever offered
to the public at 50 cents.
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THE COMMITTEES.

(Continued from Third Page.)

Presbyterian. The church of which these donors were members, and in whose interest the donations were made, affords the money contributed to the cause of the church, and seems to be practically powerless to preserve the greater part of this money for the uses for which it was given. The burden of the protection is cast on the donors and their legal representatives.

THE TRUST FUNDS.
How far the church may, through any of its agencies, in a civil court interfere with the agencies of these trusts, or with the use of the property, apart from the terms of the charters, your committee does not deem it necessary to express any opinion. It simply calls the attention of the church to the legal situation and ownership of the property held in trust for the various seminaries, to the end that the church may take such action as it may see fit to take to secure the proper use of the property heretofore donated, if such control is desired and can be secured, and to the end that property hereafter given may be secured for the purposes for which it was given in such manner as the church may determine through its supreme authority and along constitutional lines.

The control of property already given, in order to secure it permanently for the purposes for which it was given, presents questions which may not be met by the church hereafter given for a like purpose. The question of control and method of management separates itself into two divisions, one of which is, "How can the church acquire a more direct and effective control over the property heretofore given for the purposes of its theological seminaries so as to secure its permanent use for the purposes for which it was given?" The other is, "How will the church, guided by the experience of the past, direct and control property which has been given for the same purposes, so that it may be permanently preserved and applied to the purposes for which it was given?"

How far present methods may be improved, to the end of greater economy and larger net results, the committee is not prepared to say. Whether we have too many seminaries, maintained at too great a cost, or whether fewer seminaries could do the work, and how existing methods affect the quality of the product, are subjects which your committee is not now prepared to express an opinion further than to say that they merit careful consideration by the general assembly, to the end that the greatest economy and best results may be attained.

THE CONTROL OF TEACHING.
By the terms of the compact of 1870 and the plan of reunion the supervision and control exercised by the general assembly over the various theological seminaries, it is claimed, is limited to the exercise of the right of approval or veto of the appointment of professors. In addition to this, each seminary reports annually to the general assembly its receipts, disbursements, and the number of graduates, with such special information as the various boards in charge of these institutions may desire to have.

The foregoing, however, is not all of the control possessed by the general assembly over the teaching of the theological seminaries. It has greater power than that which it exercises on occasion arises, unless by the terms of reunion and the compact of 1870 it has surrendered the same. According to the plan of reunion, the general assembly has the right to control the election of the members of the boards of directors, to whom are intrusted the appointment of professors and the management of the seminary generally, save and except the holding of the title to property, its management, or disposition.

Under the first division of this report, to wit, the present legal status of the seminaries, the different methods of control and the extent of the jurisdiction of the general assembly are set forth. The general assembly has the power to change the plan of management of some of the seminaries to the extent herein indicated, but it is not now prepared to do so. It is, however, the duty of the general assembly to see that the plan of management of the seminaries is such as to secure the best results for the purposes for which they were established.

THE RIGHT OF VETO.
The power or right of veto, without adequate provision for its enforcement in cases of disobedience to its mandate, is practically valueless. Where obedience is a matter of choice and not of legal obligation and enforceable as such, it is difficult to see how the veto power in cases of disobedience is of any value. To veto the election of a professor or professor without legal power to enforce the veto by the removal of the person vetoed has, in the past, been a mere declaration of the vetoed the exclusive right to nominate or elect or appoint in all cases of difference to the body possessing the right of veto, and to the power of the body whose acts are vetoed.

Under the original plan of the seminaries, known as the old-school seminaries, the general assembly had the power to remove professors, as well as to approve or veto their appointment. In order to secure uniformity of teaching, in so far as it is practicable, the general assembly has the power to remove professors, as well as to approve or veto their appointment. In order to secure uniformity of teaching, in so far as it is practicable, the general assembly has the power to remove professors, as well as to approve or veto their appointment.

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THE WORK OF WOMEN.

An Interesting Gathering in the Church of the Covenant.

ABOUT HOME MISSIONS.

The Annual Meeting of the Woman's Executive Committee—Mrs. Hamlin's Heart Speech of Welcome—Interesting Report of the Work Accomplished in Different Fields of Labor.

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